'Αγγέλου Βουδούρη Θεολόγου - Καθηγητοῦ

Πρώην Α΄ Δομεστίκου τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας

Η ΟΚΤΩΗΧΟΣ

ΠΕΡΙΕΧΟΥΣΑ ΤΑ ΤΗΣ ΕΝ ΚΥΡΙΑΚΑΙΣ ΤΟΥ ΕΝΙΑΥΤΟΥ ΨΑΛΛΟΜΕΝΗΣ ΑΝΑΣΤΑΣΙΜΟΥ ΑΚΟΛΟΥΘΙΑΣ ΜΟΥΣΙΚΑ ΜΕΛΗ

Συνταχθεῖσα τό πρῶτον ἐν Κωνσταντινουπόλει, κατά τά ἔτη 1938 - 1940

TOMOE A'



ΕΚΔΟΣΙΣ ΠΡΩΤΗ Εὐρωπαϊκό Κέντρο Τέχνης ᾿Αθῆναι 1996 Τό ἔργο αὐτό, προτοῦ παραδοθῆ στό τυπογραφεῖο, τό διάβασε ὁ κ. Μανώλης Χατζημάρκος

© Κωνσταντίνος "Α. Βουδούρης, 1996 Ακυλίνη Μ. Γεωργιάδου, 1996. Λεόντιος "Α. Βουδούρης, 1996. Τῷ σεμνοτίμω, πάνυ ἀγαπητῷ καί ἀειμνήστω πατρί ᾿Αγγέλω Βουδούρη τά τέκνα αὐτοῦ Κωνσταντῖνος Βουδούρης ᾿Ακυλίνη Μ. Γεωργιάδου Λεόντιος Βουδούρης εἰς ἐκπλήρωσιν βαθυτάτης ὀφειλῆς καί εὐγνωμοσύνης ἕνεκεν.



"Αγγελος Βουδούρης (1891 - 1951)



ίός τοῦ Λεοντίου καί τῆς Μαρίας Βουδούρη, ὁ Ἅγγελος, γεννήθηκε στό χωριό Τραϋφίριο τῆς Διοικήσεως Καλλιπόλεως, τῆς Θρακικῆς χερσονήσου, στά 1891. ἀπό τήν παιδική ἀκόμα ἡλικία του ἔδειξε κλίση καί ἀγάπη στή μουσική. Τελείωσε τό δημοτικό σχολεῖο στό χωριό του καί ἀπεφοίτησε ἀπό τό Σχολαρχεῖο Καλλιπόλεως, στά 1907.

Στή συνέχεια καί ὕστερα ἀπό εἰσαγωγικές ἐξετάσεις εἰσέρχεται καί σπουδάζει στήν Θεολογική Σχολή τῆς Χάλκης, ὅπου διδάσκει Βυζαντινή Μουσική ὁ Γεώργιος Πρωγάκης. Τήν ἴδια περίοδο γνωρίζεται μέ τούς Ἰάκωβο Ναυπλιώτη καί Κωνσταντῖνο Κλάββα, τότε Λαμπαδάριο καί Α' Δομέστικο ἀντιστοίχως, τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας, κοντά στούς ὁποίους καί ἐμαθήτευσε, μεταβαίνων τίς Κυριακές στόν Πατριαρχικό Ναό μέ εἰδική ἄδεια τῆς Θεολογικῆς Σγολῆς Χάλκης.

Κατά τά ἔτη 1912 καί 1913 ἐπισκέπτεται - σπουδαστής ἄν - τό Ἄγιον Ὅρος, μέ τήν προτροπή καί τίς συστατικές ἐπιστολές τοῦ Πατριάρχου Ἰωακείμ Γ' πρός τήν Ἱερά Σύναξη, ὅπου μελετᾶ τούς χειρόγραφους θησαυρούς τῆς Βυζαντινῆς ἀσματωδίας. Στά 1915 λαμβάνει τό πτυχίο τῆς Θεολογίας καί ἔκτοτε ἀρχίζει ἡ δράση του στήν Ἐκπαίδευση καί στό ἀναλόγιο:

1915 - 16. Διδάσκαλος τῆς ἀστικῆς Ἑλληνικῆς Σχολῆς Πριγκήπου. Ἱεροψάλτης καί Ἱεροκήρυξ.

1917 (Αὔγουστος). Διευθυντής 'Αρρεναγωγείου τῆς Κοινότητος Εὐαγγελιστρίας Ταταούλων. Δεξιός ψάλτης τοῦ Ναοῦ.

1918 (Σεπτέμβριος). Καθηγητής καί Ἱεροκήρυξ στήν Μαγνησία.

1919. 'Αρθρογραφία στίς ἐφημερίδες «Πατρίς» καί «'Εμπορικόν Μέλλον» (Σμύρνη).

1922. Ψάλτης στόν Ναό Άγίου Γεωργίου Έδιρνέ Καπού.

1923 (Αὔγουστος). Ἐκκλησιαστικός μουσικοδιδάσκαλος (᾿Αποδεικτικόν τῆς Πατριαρχικῆς Κεντρικῆς Ἐκκλησιαστικῆς Ἐπιτροπῆς - Αὔξ. ᾿Αριθ. 134, ᾿Αριθ. Μητρώου 143).

1924 (Ἰανουάριος). Α' Δομέστικος τοῦ Πατριαρχικοῦ Ναοῦ, μέ Πρωτοψάλτη τόν Ἰάκωβο Ναυπλιώτη. Μελέτη τῆς Παραδόσεως τοῦ Πατριαρχικοῦ "Υφους καί κωδικοποίηση μέ σκοπό τήν διάσωσή του.

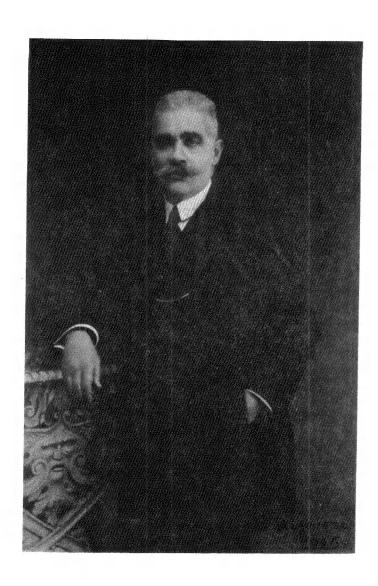
1924 (Αύγουστος). Καθηγητής στό Έλληνογαλλικό Λύκειο τῆς Κοινότητος Πέραν.

1925 (29 Νοεμβρίου). Παραιτεῖται ἀπό τό Πατριαρχικόν 'Αναλόγιο.

'Αρχίζει τήν καταγραφή ἀπάντων τῶν μελουργικῶν κειμένων τῶν λειτουργικῶν βιβλίων τῆς ὀρθοδόξου βυζαντινῆς ἐκκλησιαστικῆς ἀσματωδίας, κατά τό Πατριαρχικόν Ύφος. Έργο πολυετοῦς μόχθου, πού ξεπερνᾶ τίς ὀκτώ χιλιάδες χειρόγραφες σελίδες!

Μέχρι τόν θάνατό του - στά 1951 - ὑπηρετεῖ ὡς Καθηγητής στό Ἰωακείμειον Παρθεναγωγεῖο Φαναρίου, στό Ζωγράφειον Λύκειο Πέραν καί στό Κεντρικόν Παρθεναγωγεῖον Πέραν.

"Εγραψε: «Ἡ Ἐκκλησιαστική Μουσική καί αἱ Μεταρρυθμίσεις» (1919), «Ὑπόμνημα περί τῆς Ἑλληνικῆς Ἐκκλησιαστικῆς Μουσικῆς» (1931), «Οἱ Μουσικοί Χοροί τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας» (Α΄ 1935 καὶ Β΄ 1937), «Θρησκευτικά Μαθήματα διά Μαθητάς» (1939) καὶ «Ἡ ἐν Σταμπούλ μεγάλη τοπική Σύνοδος τοῦ 1872 καὶ ἡ λύσις τοῦ ἐκκλησιαστικοῦ βουλγαρικοῦ ζητήματος» (1940). "Εγραψε ἐπίσης τήν μελέτη «Συμβολή εἰς τήν ἰστορίαν τῆς Μουσικῆς τῆς Βυζαντινῆς Ἐκκλησιαστικῆς ᾿Ασματωδίας» στό περιοδικό «ὙΟρθοδοξία» τοῦ Οἰκουμενικοῦ Πατριαρχείου καθώς καὶ σειρά ἄρθρων στόν ἡμερήσιο Τύπο τῆς Κωνσταντινουπόλεως.



Ίάκωβος Ναυπλιώτης (1864 - 1942)

Two Mor one or sopies de, Soperation of Xp Europe ora, was Kadapoli, veroes sepallo de por Machilia ko Aprisio Bodado, ordapia est Laupunera conforma alga ora, or tow ortagle UXC. Europeias Sanda Macyro Europeias Sanda Macyro Europeias Sanda Type Ways kand, T/X/2

Ἰδιόχειρη ἀφιέρωση τοῦ Ἄρχοντος Πρωτοψάλτου τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας, Ἰάκωβου τοῦ Ναυπλιώτου, κατά τήν διδασκαλία τοῦ ὁποίου, ὁ Ἅγγελος Βουδούρης, κατέγραψε στήν βυζαντινή παρασημαντική ὅλα τά μέλη τοῦ παρόντος βιβλίου.

Τῷ Ἑλλογιμομουσικωτάτω καθηγητῆ πρώην δομεστίκω τῆς Μεγάλης Ἐκκλησίας κυρίω ᾿Αγγέλω Βουδούρη.

'Αγαπητέ φίλε κ. ''Αγγελε,

Τά ἐξηγημένα ἐκ τοῦ ἀρχαίου μουσικά κείμενα τοῦ 'Αναστασιματαρίου καί τοῦ Δοξασταρίου τῆς ἐποχῆς τοῦ μακαρίτου πρωτοψάλτου τῆς Μεγάλης 'Εκκλησίας κύρ Μανουήλ τοῦ Βυζαντίου τά ἐμελέτησα καί τά θεωρῶ πιστῶς περιλαμβάνοντα τά μέλη τῆς Μεγάλης 'Εκκλησίας. 'Η γραφή τήν ὁποίαν μεταχειρίζεσθε δέν ἀφίσταται καὶ αὐτή τῆς γραφῆς τῆς ἀρχαιοτέρας τῶν μουσικοδιδασκάλων τῆς Μεγάλης 'Εκκλησίας' εἶναι πολύ καλή εἶναι ἀπλῆ καί εὕκολος καί δύναται μέ αὐτήν καί ὁ πλέον ἀρχάριος νά ψάλλη τά σημειούμενα μέλη. Μέ τήν γραφήν αὐτήν τά μέλη φρονῶ ὅτι ἐξασφαλίζονται ἀπό τῆς ἀπόψεως τῆς ἀπαγγελίας τήν ὁποίαν ἡμεῖς ὀνομάζομεν ὕφος τῆς Μεγάλης 'Εκκλησίας.

Σέ συγχαίρω διά τό ἔργον σου τοῦτο. Δέν ἀμφιβάλλω ὅτι καί ἄλλα ὅμοια ἔργα σου θά ἔχουν σκοπόν τό συμφέρον τῆς ἐκκλησιαστικῆς μας μουσικῆς:

αὐτό καί σοι εύχομαι ἐκ καρδίας.

'Εν Φαναρίφ τῆ 22 Δεκεμβρίου 1938 Μέ πολλήν ἀγάπην

'Αγγέλου Βουδούρη Η ΟΚΤΩΗΧΟΣ



EIZATOTIKO APOPO

Μανώλης Χατζημάρκος Πρωτοψάλτης - Καθηγητής τῆς Βυζαντινῆς Μουσικῆς

TENIKH EDIMENEIA

'Ολυμπία Τολίκα Μουσικολόγος

ΖΩΓΡΑΨΙΚΑ ΚΟΣΜΗΜΑΤΑ

Αμαλία Παρασκευοπούλου



Τό μεγαλεῖο τῆς Βυζαντινῆς Μουσικῆς Παραδόσεως καί ἡ μεγίστη συμβολή τοῦ Ἄγγελου Βουδούρη.

Εἰσαγωγικόν Σημείωμα τοῦ **κ. Μανώλη Χατζημάρκου** Πρωτοψάλτου - Καθηγητοῦ τῆς Βυζαντινῆς Μουσικῆς



Βυζαντινή μας Μουσική είναι ή ὡραιότερη ψηφίδα τῆς πολιτιστικῆς μας κληρονομιᾶς καί ἕνα ἀπό τά πιό ζωντανά στοιχεῖα πού συνθέτουν τήν ἑλληνορθόδοξη ὑπόστασή μας. Ἡ Μουσική αὐτή, πού ἕφτασε ὡς ἐμᾶς ἀπό τούς ἀρχαίους θεωρητικούς τῆς προχριστιανικῆς Ἑλλάδος καί ἀναπτύχθηκε σέ περίτεχνη ἐπιστήμη ἀπό τούς Μελωδούς καί τούς Πατέρες τῆς

χριστιανικής πίστης, είναι μιά σοφή δημιουργία πολλών αἰώνων καί είναι ἕνα θεϊκό τραγούδι πού καί σήμερα ἀκόμη, στήν τόσο πεζή καί ὑλιστική ἐποχή μας, συγκινεῖ

καί κατανύσσει τίς ψυχές μας.

Δυστυχῶς ὅμως αὐτή ἡ Μουσική, πού ἔφτασε ὡς ἐμᾶς ἀπό ἄτομα σέ ἄτομα, ἀπό γενιά σέ γενιά καί ἀπό φωτισμένα συγγράμματα ἁγιωτάτων πατέρων τῆς Ἐκκλησίας μας, ἀνόθευτη καί ἀλώβητη καί ἀποτελεῖ τό ἀντικείμενο σοβαρῶν μελετητῶν, κακοποιεῖται ἀπό αὐτόκλητους προστάτες πού διακατέχονται εἴτε ἀπό σύγχυση εἴτε ἀπό ἄγνοια εἴτε ἀπό ἄμετρη ἐγωϊστική διάθεση. Τήν βασική εὐθύνη γι' αὐτό, τήν ἔχουν κυρίως οἱ ἀρμόδιοι φορεῖς, πού ἀκόμα δέν ἔφτιαξαν ἔνα ὑπεύθυνο Μουσικό ἵΙδρυμα, μέ σκοπό τήν τοποθέτηση τῆς Μουσικῆς μας στό βάθρο πού τῆς ταιριάζει καί πού μέ τήν συνέπεια καί τό κῦρος του θά σταματοῦσε τήν αὐθαιρεσία τῶν ἀμφιβόλου μορφώσεως ἐξηγητῶν, ἑρμηνευτῶν καί καθ' ἔξιν προστατῶν τῆς Μουσικῆς μας, πού ἐπειδή δημιουργοῦν ἄπειρα προβλήματα σ' αὐτήν πρέπει καί νά ἀντιμετωπισθοῦν ἔγκαιρα, πρίν ἀλλοιώσουν ὁριστικά τήν γνησιότητά της.

Ποιοί εἴμαστε ἐμεῖς πού θά ἐξηγήσουμε ἤ θά ἀναλύσουμε ἤ θά διορθώσουμε τίς μουσικές γραμμές, οἱ ὁποῖες μᾶς παραδόθηκαν μέ θρησκευτικήν εὐλάβεια ἀπό τούς ἁγίους πατέρες καί σοφούς μελωδούς καί αὐστηρούς πρωτοψάλτες καί δασκάλους, μέσα στήν ἀμετάλλαχτη λειτουργική πράξη τῆς 'Ορθόδοξης 'Εκκλησίας μας;

Δέν ἐπιτρέπεται τίς κάθε εἴδους ἐκτροπές νά τίς διδάσκουμε γιά Μουσική Παράδοση γιατί αὐτή βρίσκεται κωδικοποιημένη στά κλασσικά βιβλία, πού ἔφτασαν σέ μᾶς διατυπωμένα ἐπακριβῶς ἀπό κολοσσούς Μελωδούς, πρωτοψάλτες καί δασκάλους, ἡ δέ μελωδική ἀναφορά μας πρός τόν Θεό τῆς ἀγάπης γίνεται ἔκτοτε μέ τήν ἐπιβαλλόμενη εὐσέβεια καί κατάνυξη - μέσα ἀπό αὐτά τά βιβλία - ἀπλά καί ἀνεπιτήδευτα, ὥστε σάν αὔρα λεπτή νά δονῆ ἀναγεννητικά τίς ψυχές μας.

"Ολες τοῦτες οἱ μελωδίες, εἶναι τά ἀμάραντα λιανοτράγουδα αὐτῆς ἐδᾶ τῆς γῆς εἶναι τά νανουρίσματα τῶν παιδικῶν μας ὀνείρων εἶναι τά μοιρολόγια τῆς Παναγιᾶς, τά «τραγούδια τοῦ Θεοῦ» ὅπως τά ἔλεγε ὁ Παπαδιαμάντης. Μελωδίες πού μᾶς φέρνουν αἰῶνες πίσω, στούς πρώτους χριστιανικούς χρόνους, καθώς τό νεογέννητο ἐκκλησιαστικό μέλος, κρατιόταν ἀκόμα ἀπό τόν ὀμφάλιο λῶρο τοῦ ἀρχαίου Ἑλληνικοῦ Τραγουδιοῦ.



έ τήν νέα τάξη πραγμάτων, πού συντελεῖται στόν πλανήτη μας, μετατοπισθήκαμε ξαφνικά ἀπό μιά θέση τοπικοῦ ἐνδιαφέροντος, σέ μιά κατάσταση γενικῆς ἀφοσίωσης. Ἡ μεταβολή αὐτή ὑποχρεώνει τόν λαό μας ν' ἀπορροφᾶ ἀλλότριες ἐπιδράσεις καί τό πιό ἐπικίνδυνο: μέ τρόπο ταχύ καί ὑπερβολικά βίαιο.

Πῶς εἶναι δυνατόν οἱ νέοι μας νά νοιώσουν τό μεγαλεῖο τῆς γνήσιας Παράδοσής μας, ὅταν δέν ἔγουν λάβει μέσα στόν τόπο

τους τά ἀπαραίτητα «θεμέλια», μέ ἀποτέλεσμα τήν διαμόρφωση πλείστων ὅσων συμπλεγμάτων κατωτερότητας ἀπέναντι στούς ξένους καί τήν συνακόλουθη γένεση ἐνός ἀνερμάτιστου πνευματικοῦ νεοπλουτισμοῦ «μορφωμένων» ἀπέναντι στούς συντοπίτες τους;

Σχετικῶς, ὁ Σμυρνιός ποιητής Σεφέρης γράφει: «Όσοι ἀπό τούς «μορφωμένους» μας ψευτοέκαναν κάτι «σπουδές» εἰς τήν ἀλλοδαπήν, χωρίς μόχθο γιά τή δική μας παράδοση, χωρίς τίς δικές τους ῥίζες, εἶναι πλήρως ἐπιρρεπεῖς σέ οἰανδήποτε πλύση ἐγκεφάλου τούς ἐπιβάλλει τό ξένο σύστημα ζωῆς καί κυρίως τό ξένο «σύστημα» σπουδῶν, ἀπό τό ὁποῖο μείρακες αὐτοί ἀνυποψίαστοι, πῆραν τά φῶτα τῆς

στραβομάρας τους».

Έγώ θά προσέθετα ὅτι ὅλοι αὐτοί οἱ εἰσαγόμενοι, ἐσπούδασαν μέν εἰς τήν ἑσπερίαν τήν παραδοσιακήν σοφίαν καί δημιουργίαν τοῦ λαοῦ μας ἀλλά κάλπηδες καί ὁλιγόνοες, καθώς ἦσαν, κατάφεραν νά πιθηκίσουν καί νά μείνουν, ἐν τέλει, ἀγράμματοι. Διότι στή Δύση ὑπάρχουν καί μουσικολόγοι πού δέν εἰναι τζουτζέδες ἀλλά ἀναγνωρίζουν τήν παγκοσμιότητα τῆς Ἑλληνικῆς Μουσικῆς καί θαυμάζουν τό περίτεχνο κάλλος τῶν Ἑλληνικῶν μουσικῶν κλιμάκων. Τοῦτοι οἱ λόγοι - ἄκομψοι; - πηγάζουν ἀπό τόν πόνο πού μέ διακατέχει γιά τή Μουσική μας, τήν ὁποία ταλαιπωροῦν διάφοροι δῆθεν σωτῆρες της, συμπτωματικοί ἐργολάβοι τῶν πολιτιστικῶν μας πραγμάτων, βάναυσοι «ἀναμορφωτές» τῶν κατοχυρωμένων ἀπό αἰῶνες μελωδιῶν της.



ι μελωδίες αὐτές διετηρήθησαν ἀμιγεῖς καί ἀπρόσβλητες ἀπό ξένες ἐπιδράσεις στόν Πατριαρχικόν Ναόν, ὅπου γιά νά γίνη κάποιος πρωτοψάλτης, ἔπρεπε νά θητεύση καί νά δοκιμασθή εἰς ὅλες τίς θέσεις τῶν ἐργατῶν τοῦ Ἱεροῦ ᾿Αναλογίου. Ἐδῶ ἀκριβῶς ὑπάρχει τό μεγάλο μυστικό τῆς σωστῆς καί ἀνόθευτης συνέχειας τῆς Ἐθνικῆς μας Μουσικῆς Παράδοσης.

Ή μουσική παιδεία τῶν μυστῶν τοῦ Ἱεροῦ ᾿Αναλογίου ἐδίδετο ἀπό πρωτοψάλτες καὶ λαμπαδαρίους καλλίφωνους, μέσα στόν ἱερό χῶρο τῶν Ναῶν καὶ κυρίως στόν πάνσεπτο Πατριαρχικό Ναό τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας, ὅπου οἱ μεγάλοι αὐτοἱ δάσκαλοι ἔψαλλαν ἀπό μνήμης σκορπώντας κατάνυξη καὶ συγκίνηση στίς ψυχές τοῦ ἐκκλησιάσματος.

Τήν Παρασημαντική τῶν μελῶν αὐτῶν ὁριστικοποίησαν οἱ τρεῖς διδάσκαλοι Χρύσανθος, Γρηγόριος καί Χουρμούζιος, ὅσον καί ἄν ἀκόμη ἔνιοι ξυδομύτηδες «μουσικολόγοι» δέν συμφωνοῦν μέ αὐτήν, οἱ ὁποῖοι ὅμως ἀδυνατοῦν νά ἀπαντήσουν

σέ στοιχειώδη λογικά έρωτήματα ἀπό τήν πλειάδα πού ὑπάρχουν:

Ποιά μουσική γνωρίζουν οἱ δργανοπαῖκτες καἱ οἱ τραγουδιστές τῶν δημοτικῶν μας τραγουδιῶν, πού ἐπί αἰῶνες διατηροῦν ἄφθαρτες τίς ἴδιες μουσικές γραμμές, τίς ἴδιες κλίμακες μέ τὰ μικροδιαστήματὰ των, τούς ἴδιους ρυθμούς, τούς ἴδιους μελωδικούς δρόμους;

Ποιά μουσική γνωρίζουν οἱ μαγυάροι τσιγγάνοι, οἱ μάγοι βιολιστές τῆς Μεσευρώπης, καὶ σέ ποιά βιβλία εἶναι καταγεγραμμένες οἱ ἀξεπέραστες - κλασσικές πλέον -

δημιουργίες τους;

Ποιά μουσική γνωρίζουν οἱ τραγουδιστές καὶ ἐκτελεστές τῆς λαϊκῆς καὶ ἐλαφρᾶς μουσικῆς, πού μᾶς ἐκπλήσσουν μέ τίς ἑρμηνεῖες τους, ἀντίθετα μέ πολλούς ἀπό τούς σπουδασμένους βιρτουόζους μας;

Όλοι αὐτοί οἱ καλλιτέχνες μπορεῖ νά μή γνωρίζουν μουσική, ἀλλά ἔγουν μέσα στό αίμα τους, στό «είναι» καί στήν υπαρξή τους, τή μουσική Παράδοση. Τό τάλαντό τους έχει προέλευση θεϊκή.

Καί στήν Βυζαντινή Μουσική τό ἀναμφισβήτητο γεγονός είναι ὅτι τά μέλη της διετηρήθησαν αὐθεντικά καί ἀναλλοίωτα, μέσω τῆς προφορικῆς παραδόσεως, καθώς μεταδίδονταν ἐντός τοῦ Πατριαρχικοῦ Ναοῦ τοῦ Οἰκουμενικοῦ Θρόνου ἀπό τούς παλαιότερους δασκάλους, πρωτοψάλτες και λαμπαδάριους. Τά μέλη αὐτά εἶναι ἀπλᾶ, σοβαρά, κατανυκτικά, καθαρά, ἀκολουθοῦντα τό αὐστηρῶς Ὀρθόδοξο θεολογικό πνεῦμα τῶν ἀνυπέρβλητων "Υμνων τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας.



τά θεσπέσια ἐκεῖνα μέλη μᾶς ὁδηγεῖ ὑπεύθυνα ὁ ζηλωτής Α' Δομέστικος τοῦ Πατριαρχικοῦ Ναοῦ, ἐπί πρωτοψαλτείας Ἰακώβου Ναυπλιώτου, ἀείμνηστος "Αγγελος Βουδούρης.

Η ἐπίδοσις τοῦ ᾿Αγγέλου Βουδούρη εἰς τήν Μουσικήν, εἶχε τίς ρίζες της στήν παιδική του ήλικία. Ἡ ὑμνογραφία τόν είχε κατακυριεύσει, διαμορφώνοντας χρόνο μέ τό χρόνο τήν ίδια του τή συνείδηση. Είχε τήν ίκανότητα νά συγκρατή κάθε νέα μελωδία, νά τήν εκτελη καί νά τήν γράφη. Γνώριζε νά ψάλη

κατά τό ύφος τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας ἔχοντας δάσκαλό του τόν Ίάκωβο Ναυπλιώτη, ὁ ὁποῖος τοῦ ἔλεγε: «Άγγελε, ὅλαι αἱ γνώσεις καί ὅλη ἡ μάθησις τῆς Μουσικῆς ἀποβλέπουν εἰς τήν ἀρίστην ἐκτέλεσιν. Ἡ καλή ἐκτέλεσις τῆς Μουσικῆς είναι τό πᾶν...».

Νά τί γράφει ὁ ἱστορικός Γ. Παπαδόπουλος βιογραφώντας τόν "Αγγελο Βουδούρη, μολονότι ὁ δεύτερος είχε πολλές ἐνστάσεις γιά τόν ἱστορικό καί πρωτέκδικο: «ΑΓΓΕΛΟΣ ΒΟΥΔΟΥΡΗΣ, ζηλωτής μουσικολόγος εν Κωνσταντινουπόλει, καθηγητής ἀνωτέρων Σχολῶν καί Α' δομέστικος τῆς Μ. Ἐκκλησίας. Τήν Μουσικήν έδιδάχθη είς τήν έν Χάλκη Θεολογικήν Σχολήν, ής τυγχάνει ἀπόφοιτος (1915)».

Έδῶ πρέπει νά σημειωθῆ ὅτι καθηγητής του ἦτο ὁ Γεώργιος Πρωγάκης. Καί συνεχίζων, ὁ Γ. Παπαδόπουλος, γράφει ὅτι «ὁ Ἰάκωβος Ναυπλιώτης ήτο ὁ κυρίως διδάσκαλός του». 'Ακολούθως σημειώνει ότι «ἐδημοσίευσε πληθος διατριβῶν διά τήν Μουσικήν, τούς χορούς τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας...» γιά νά

καταλήξη: «ὁ Βουδούρης πολλά ὑπισχεῖται τῆ ἱερᾳ τέχνη».

Εἰς ὅ,τι μέ ἀφορᾶ θά ὁμολογήσω ὅτι ἡ Θεία Πρόνοια μοῦ ἐπεφύλαξε τήν ξεχωριστή εΰνοια νά εἰσηγηθῶ μέ τοῦτο τό εἰσαγωγικό σημείωμά μου, τό Μεγάλο "Εργο τοῦ "Αγγελου Βουδούρη, τό μοναδικό σέ ίστορικές καί μουσικολογικές ἀλήθειες, πού **ἔρχεται τώρα στήν ἐκδοτική ἐπιφάνεια γιά νά καταδείξη πρός πάντας ποία εἶναι ἡ** σωστή ἐκτέλεση τῆς Μουσικῆς μας κατά τό πρακτικό καί κατά τό θεωρητικό μέρος της, ὥστε νά σταματήσουν ἐπί τέλους ὅλες ἐκεῖνες οἱ παραφθορές καί οἱ αὐθαιρεσίες... "Ηρκεσεν τόν 19ον αἰῶνα ἡ ὀλύμπια ἐκτέλεση τοῦ Βυζαντινοῦ Μέλους ἑνός 'Ιάκωβου Ναυπλιώτου, πού καταγράφηκε μέ θρησκευτικήν εὐλάβεια στούς ἀνά χεῖρας κώδικες, ἀπό τόν ὀξύγραφον κάλαμον τοῦ ζηλωτοῦ, διανοουμένου καί μαθητοῦ του, Άγγέλου Βουδούρη, πρώτου Δομεστίκου τῆς Μ.Χ.Ε., γιά νά ἀναδειχθῆ κατά τρόπον αὐθεντικό ή πλήρης ὀμορφιά τῆς Παραδοσιακῆς μας Μουσικῆς.

Καί μόνον γι' αὐτόν τό λόγο, τό Εὐρωπαϊκό Κέντρο Τέχνης, ὑπό τόν ποιητήν Εὐάγγελον 'Ανδρέου, ἀλλά καί τά τέκνα τοῦ ἀείμνηστου "Αγγελου Βουδούρη, Κωνσταντίνος, 'Ακυλίνη καί Λεόντιος, πρέπει νά σεμνύνονται διότι έπί τῶν ἡμερῶν τους ήλθε στήν δημοσιότητα ίσως τό τελειότερον ἔργο γιά τήν Μουσική Παράδοση τοῦ Γένους μας, πού ἀποκαλύπτει τήν πιστωτέρα καταγραφή της, τήν ἀρτιωτέρα θεωρητική διδασκαλία της άλλά και τά λίαν διαφωτιστικά ιστορικά «ντοκουμέντα», τά ὁποῖα θά βοηθήσουν τούς ἄγρυπνους ἐρευνητές, νά κατανοήσουν τό μεγαλεῖο τῶν μελωδιών, πού σοφά καί άγιασματικά μᾶς ἔχουν ἀπό αἰῶνες παραδοθῆ.

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ΠΡΟΛΟΓΟΣ



παροῦσα εἰς δύο τόμους μουσική βίβλος ὑπό τόν τίτλον «Ἡ Ὁκτώηχος» περιέχει τά μουσικά μέλη τῶν κατά τάς Κυριακάς τοῦ ἐνιαυτοῦ ψαλλομένων ἱερῶν ἀκολουθιῶν τῶν ὀκτώ ἤχων σημειωθέντα καθώς ταῦτα ψάλλονται ἐν τῷ Μεγάλη Ἐκκλησία τῆς Κωνσταντίνου Πόλεως, μέχρι σήμερον διατηρηθέντα κατά προφορικήν παράδοσιν τῶν παλαιοτέρων ἐκκλησιαστικῶν μουσικῶν διδασκάλων τοῦ ἡμετέρου Πατριαρχικοῦ Ναοῦ.

Τά μέλη ταῦτα εἶναι ἀπλᾶ, σοβαρά, κατανυκτικά, ἐνθουσιαστικά εἴναι τά ἀρχαϊκώτερα και κλασσικώτερα, διά τοθτο και ἐκκλησιαστικώτερα εἶναι καθαρά και ἀμιγῆ εἶναι οὕτως εἰπεῖν τά πλέον ὀρθόδοξα μέλη, ἀκολουθοῦντα τό αὐστηρῶς ὀρθόδοξον πνεῦμα τῶν ἐκκλησιαστικῶν ὕμνων ἡμῶν. Μέ αὐτά τά μέλη ἔψαλλον τά τροπάρια τῆς δαμασκηνείου 'Οκτωήχου οἱ παλαιότεροι διδάσκαλοι τῆς Μεγάλης 'Εκκλησίας. Και αὐτά τά μέλη ἤκουσα ψαλλόμενα ἐν τῷ Πατριαρχικῷ Ναῷ κατά τήν περίοδον τῆς ἐν αὐτῷ χοροστασίας μου πρωτοψαλτοῦντος 'Ιακώβου τοῦ Ναυπλιώτου ἐπί ἑξηκονταετίαν ὅλην ὑπηρετήσαντος τῆ Μεγάλη 'Εκκλησία.

Καί οἱ μετ' ἐμέ μουσικοί διδάσκαλοι τῆς Μεγάλης Ἐκκλησίας ἔχουν τό ἱερόν καθῆκον ἐν τῷ ἔργφ αὐτῶν νά συνεχίσωσι τήν χρῆσιν τῆς μουσικῆς ταύτης παραδόσεως τῶν μουσικῶν τούτων μελῶν, ἄτινα ἐσεβάσθησαν γενεαί δλόκληροι μουσικῶν διδασκάλων τῆς Μεγάλης Ἐκκλησίας.

"Η «'Οκτώηχος» περιλαμβάνει ἐν ἐκτάσει μετά τῆς ἐκκλησιαστικῆς τυπικῆς διατάξεως ἄπαντα τά ἐκκλησιαστικά μέλη τῶν Κυριακῶν κατά μίαν περίοδον τῶν ὀκτώ ἤχων τά ψαλλόμενα κατά τόν Ἑσπερινόν, τό Μεσονυκτικόν, τόν Ὅρθρον καί τήν Λειτουργίαν ἤτοι Κεκραγάρια, Στιχολογίας, Στιχηρά Ἰδιόμελα, Δοξαστικά, Προκείμενα, "Απολυτίκια, Καθίσματα, Τριαδικούς Κανόνας, Τριαδικά Μεγαλυνάρια, Εὐλογητάρια, Ύπακοάς, "Αντίφωνα, Κανόνας, τόν Ν', Τιμιωτέρας, Είρμούς τῆς Θ' Ὠδής, "Εξαποστειλάρια, Πασαπνοάρια, "Εωθινά, Δοξολογίας, Τυπικά, Μακαρισμούς, 'Αντίφωνα τῆς Λειτουργίας, Τρισάγια πρό τοῦ 'Αποστόλου, Λειτουργικά, Χερουβικά καί λοιπά ὄσα ἀνήκουσιν εἰς τήν τάξιν τῆς Λειτουργίας τοῦ Ἱεροῦ Χρυσοστόμου.

Τά ὅρια τῆς «᾿Οκτωήχου» ἐπεζετάθησαν καί εἰς τήν Λειτουργίαν ἵνα καταχωρηθῶσι καί τά μέλη αὐτῆς εἰς τήν σειράν πρός εὐκολίαν τῶν ἐκκλησιαστικῶν μουσικῶν ἡμῶν διδασκάλων.

Διά δέ τῆς χρήσεως κοινῶς τῆς παρούσης βίβλου θέλει ἐπικρατήσει καί παρ' ἡμῖν τό ἐν τοῖς χριστιανικοῖς ἡμῶν ναοῖς ὁμοιομόρφως ψάλλειν τούς ἐκκλησιαστικούς ἡμῶν ψάλτας.

Έγραφον ἐν τῆ συνοικία Φαναρίου τῆς Κωνσταντίνου Πόλεως κατά μῆνα Ἰούνιον τοῦ χιλιοστοῦ ἐννεακοσιοστού τεσσαρακοστοῦ σωτηρίου ἔτους.

"Apyo A. Bondodons

ΟΔΗΓΙΑΙ ΔΙΑ ΤΗΝ ΧΡΗΣΙΝ ΤΗΣ ΟΚΤΩΗΧΟΥ

Οἱ ἀρμόδιοι ἐκκλησιαστικοί ψάλται καί κληρικοί - ὧν τό κυριωδέστερον αὐτῶν ἔργον ὑπάρχει ἐν τῷ ναῷ - κατά τήν χρῆσιν τῆς παρούσης βίβλου ἄς ἔχωσι πρό

όφθαλμῶν αὐτῶν τάς ἐπομένας ὁδηγίας.

Ι. Εἰς πάντα 'Εσπερινόν Σαββάτου πρός τήν Κυριακήν καί εἰς πάντα Όρθρον ἐκάστης Κυριακῆς τοῦ ἐνιαυτοῦ ψάλλονται ἀπαραιτήτως τά τῆς 'Οκτωήχου 'Αναστάσιμα ἤτοι Στιχηρά 'Ιδιόμελα, Δοξαστικά, 'Απολυτίκια, Καθίσματα, Εὐλογητάρια, 'Αντίφωνα, Κανόνες, Κοντάκια, Οἶκοι, ὁ Ν', αἱ Τιμιωτέραι, 'Εξαποστειλάρια, Αἶνοι, 'Εωθινά, Δοξολογίαι, Τυπικά, Μακαρισμοί κ.λπ.

2. Όταν ἐν ἡμέρα Κυριακῆ συμπίπτωσιν ἀκολουθίαι τῶν Θεομητορικῶν ἑορτῶν καί τῶν ᾿Αποδόσεων αὐτῶν, καθώς καί τῶν ᾿Αποδόσεων τῶν Δεσποτικῶν ἑορτῶν, τῶν μεθεόρτων Κυριακῶν καί τῶν ἑορταζομένων ἀγίων, τότε προηγοῦνται τά ᾿Αναστάσιμα.

- 3. Εἰς τάς κυρίας ἡμέρας τῶν ἑορτῶν καί εἰς τάς ᾿Αποδόσεις αὐτῶν ψάλλονται οὕτω πρῶτον Ἑσπέρια Στιχηρά ᾿Αναστάσιμα τέσσαρα καί ἔπειτα ἔξ Στιχηρά τῆς τυχούσης Θεομητορικῆς ἑορτῆς εἰς δέ τάς μεθεόρτους Κυριακάς καί εἰς ἀπάσας τῶν ἑορταζομένων ἀγίων τάς μνήμας ψάλλονται ᾿Αναστάσιμα ἔξ καί μεθέορτα ἤ τοῦ ἀγίου τέσσαρα.
- 4. Όταν συμπίπτη εἰς μεθέορτον Κυριακήν ἤ εἰς τήν ᾿Απόδοσιν Δεσποτικῆς ἤ Θεομητορικῆς ἑορτῆς καί ἑορταζόμενος ἄγιος τότε ψάλλονται ᾿Αναστάσιμα τέσσαρα, τῆς ἑορτῆς τρία καί τοῦ ἁγίου ἔτερα τρία ἐν τῷ Ἑσπερινῷ.
- 5. Όταν ὁ τυχών εἰς τήν Κυριακήν ἄγιος δέν ἔχη ἴδιον Δοξαστικόν, εἰς τόν Ἐσπερινόν τοῦ Σαββάτου ψάλλονται ἀναστάσιμα ἐπτά καί τοῦ ἀγίου τρία Προσόμοια τότε δέ ψάλλεται Δόξα καί νῦν τό Θεοτοκίον τοῦ τυχόντος ἤχου.
- 6. Εἰς τάς μεγάλας Δεσποτικάς ἑορτάς ἤτοι εἰς τήν ἑορτήν τῆς Χριστοῦ γεννήσεως, τῶν Θεοφανείων, τῶν Βαΐων, τοῦ Θωμᾶ, τῆς Πεντηκοστῆς, τῆς Μεταμορφώσεως καί τῆς Ύψώσεως τοῦ Σταυροῦ, καταλιμπάνονται ἄπαντα τὰ ἀναστάσιμα, καθώς καί τὰ Τυπικά.
- 7. Ἐπίσης τά 'Αναστάσιμα καταλιμπάνονται καί εἰς τήν περίπτωσιν καθ' ἥν ἡ Κυριακή πρό τῆς Χριστοῦ γεννήσεως συμπίπτει τῆ 24 Δεκεμβρίου τότε ὅμως, ἐν τῷ "Ορθρφ μετά τό Θεός Κύριος καί ἐν τῇ Λειτουργία μετά τήν Εἴσοδον, ψάλλεται τό 'Απολυτίκιον τοῦ τυχόντος ἥχου, ὡς καί τό 'Εξαποστειλάριον καί τέσσαρα 'Αναστάσιμα τῶν Αἴνων.
- 8. Εἰς τάς συμπιπτούσας ἐν Κυριακῆ τῶν ἐξῆς ἀγίων ἑορτάς ἤτοι τῶν ᾿Αρχαγγέλων, τοῦ Γενεσίου τοῦ Προδρόμου Ἰωάννου (24 Ιουνίου), τῶν κορυφαίων ᾿Αποστόλων Πέτρου καί Παύλου, τοῦ Εὐαγγελιστοῦ Ἰωάννου τοῦ Θεολόγου (26 Σεπτεμβρίου), τῶν Τριῶν Ἱεραρχῶν (ὅταν ἡ ἑορτή αὐτῶν δέν συμπίπτη ἔντινι Κυριακῆ τοῦ Τριωδίου), τῶν ʿΑγίων Πατέρων τῆς Δ᾽ καί Ε᾽ Οἰκουμενικῆς Συνόδου καί τῶν 'Αγίων Δημητρίου καί Νικολάου, ψάλλονται κατ᾽ ἐξαίρεσιν ἐν τῷ 'Εσπερινῷ 'Αναστάσιμα τέσσαρα καί τῶν 'Αγίων ἕξ εἰς δέ τούς αἴνους ψάλλονται ᾿Αναστάσιμα τέσσαρα καί τῶν 'Αγίων ἕτερα τέσσαρα.

Αὐτά γενικῶς περί τῆς χρήσεως τῆς παρούσης βίβλου.

"Apyor A. Boudoupers

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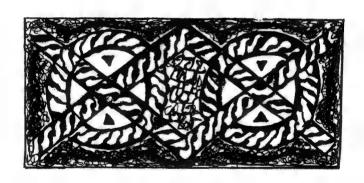
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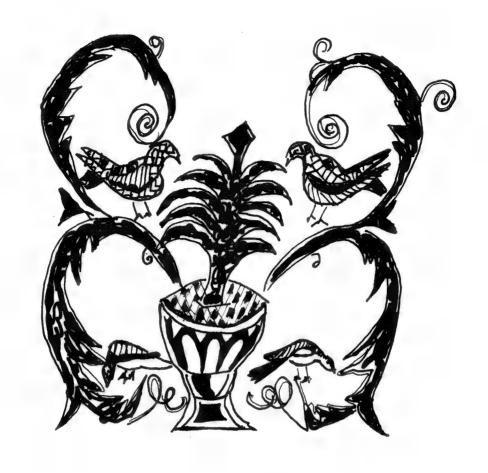
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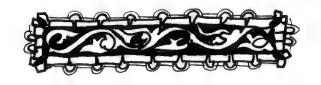
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«Ἡ Ὁκτώηχος»
τοῦ Ἅγγελου Βουδούρη
ἐκδόθηκε τό Καλοκαίρι 1996, στήν ἀΑθήνα,
σέ πεντακόσια ἀντίτυπα
μέ δαπάνη τοῦ Κωνσταντίνου ἀ. Βουδούρη
καί ἐκδοτική ἐπιμέλεια τοῦ
Εὐρωπαϊκοῦ Κέντρου Τέχνης
(ΕUARCE)
ἐπί προεδρίας
τοῦ ποιητῆ
Εὐάγγελου ἀνδρέου.

'Η δλη τυπογραφική ἐργασία ἔγινε στήν ΑΕΒΕ OFFSET ΔΕΡΒΗ Προύσσης 1 - Ταύρος

'Αγγέλου Βουδούρη

ΚΩΔΙΚΕΣ ΤΗΣ ΟΡΘΟΔΟΞΟΥ ΒΥΖΑΝΤΙΝΗΣ ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΑΣΜΑΤΩιΔΙΑΣ

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